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STATE DEPARTMENT OF EDUCATION
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The Catawba Indians

of

South Carolina

by

W. R. BRADFORD

Issued by
JAMES H. HOPE
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PREFACE

Almost every child of our country has at some time or another thrilled at stories of American Indians. Recently Mr. W. R. Bradford of Fort Mill, South Carolina, has recounted interesting bits of historical fact and fiction about South Carolina's own Catawba Indians.

For years he has given much time and thought to the betterment of the lot of the Catawbas. Finally through his efforts, along with the efforts of others, The Federal Bureau of Indian Affairs has entered the picture and is now concerned with the welfare of the Catawbas. It therefore seems fitting that this turn in affairs should be marked by distribution of this publication.

The State Department of Education is pleased to have part in this distribution, and recommends that the bulletin be used in connection with a comprehensive study of South Carolina.

FOREWORD

W. R. BRADFORD

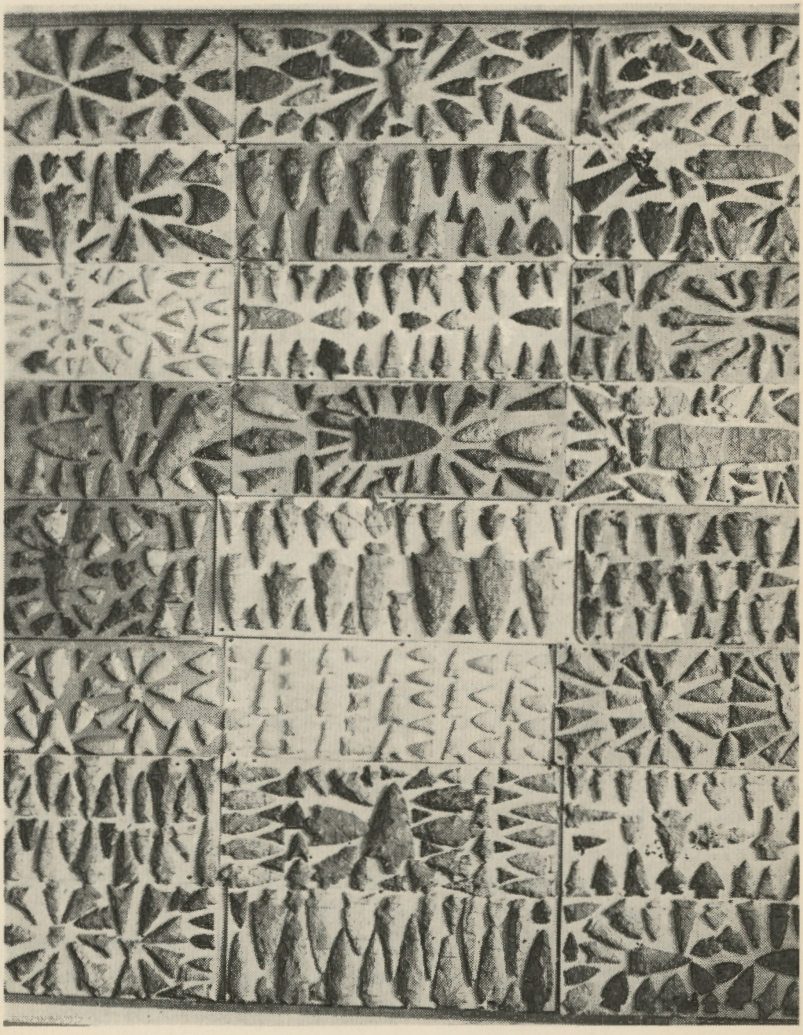
"The people of South Carolina have too little information about the Catawba Indians." Thus spoke one of the State's widely known educators just after he had read a reference to the Catawbas in a daily newspaper. No one familiar with the lack of opportunity the people of the State have had to familiarize themselves with the Catawbas will deny the accuracy of the statement. The history books of the past and present which have been read and studied in South Carolina have told so little about these Indians that the occasional fragmentary references to them were practically valueless.

All this, too, in the face of the fact that the Catawbas today are living in the same section of the State they occupied before the white man began to arrive in appreciable numbers. Their home has been in York County around three hundred and fifty years—long enough, it would seem, for the white people of South Carolina to welcome—for the benefit of the children in particular—any reliable information concerning the first tribe of Red Men found in the State of which there is any record.

In the last half century tax money running into hundreds of thousands of dollars has been appropriated from the State Treasury for the maintenance of the Catawbas, and that would seem another potent reason why South Carolinians should be interested in the Indians.

A word of gratitude is here extended to Martha Thomas Fitzgerald for her interest in the material contained in this bulletin and for help in editing it for use in the schools.

Fort Mill, S. C.,
August, 1946



A Case of Indian Relics
from the
S. L. Meacham Collection

The Catawba Indians of South Carolina

ONE of the largest and perhaps one of the most complete private collections of Indian relics in the country is owned by Mr. S. L. Meacham of Fort Mill, S. C. Mr. Meacham is manager of the local electric company and has the relics on display in his office. He has been collecting Indian relics for more than forty years. In the collection there are in excess of 6,000 pieces, all attractively displayed in glass show cases. Arrow heads and spear points are in aboundance in the collection. Many of the arrow heads were neatly arranged in groups and attached to cardboard before being put in the show cases.

Other arrow heads and the spear points, along with the general run of the relics, are also displayed, on shelves in show cases. Mr. Meacham says that in the course of the years many hundreds of people, some from distant places, have come to his office to look at the collection. School children have also shown much interest in the collection.

Practically all the relics were found on the eastern side of the Catawba River (*Eswa Tavora* in the Catawba Indian tongue) in Fort Mill Township. One piece is a human skull believed to be that of an Indian woman. The skull was picked up near the banks of the Catawba following the freshet of 1916. It was thought the high water washed the skull from an Indian cemetery near the river. Many Indian relics were also found in the wake of the high water—which enabled Mr. Meacham to greatly enlarge his collection.

Besides the large number of arrow heads and spear points, the collection includes tomahawks, hatchets, war clubs, a small poison pot and various other implements believed to have been used in warfare, as well as numerous domestic implements, including tobacco pipes, mortars and pestles used for grinding corn into meal, bowls used for kneading bread, an implement it was thought was used for dressing the skins of wild animals, many unidentified articles, in which is a disc about 3½ inches in diameter and about a quarter of an inch thick with a small hole through the center, and a small clay pot which was dug up twenty feet below the surface of the earth.

In the collection are a number of stone balls, baseball size. What part these balls played in the life of the Indians, no one who has seen the collection could suggest. The balls are slick, apparently from long usage. Every piece in the collection, save the human skull and the clay pot, is made of flint, white or gray. The arrow heads are of various sizes, some so small that one would guess they were used exclusively in hunting birds, turkeys, and small animals, or for target practice.

The Fort Mill community is in the heart of the former "Indian Country". We are told that the Catawbas migrated to this section from Canada in the 16th century. The Cherokees came along later and contested the right of the Catawbas to live here, and for many years the two tribes made war against each other more or less regularly. It was in the Fort Mill community, according to tradition, backed up by fragments of history, that severe battles were fought between the Catawbas and Cherokees.

Color is given the story about the battles by the fact that so many Indian relics have been found—and still are being found—in the community. Some years ago when the baseball ground in the eastern section of Fort Mill was being graded large numbers of relics (including white and black beads) were turned up. Which fact—according to Miss Zoe White of Fort Mill, who got the information from her father, the late Mr. A. S. White, an authority on the Catawba Indians—was traceable to a battle fought there many years ago between the Catawbas and Cherokees.

History records that prior to the American Revolution the Cherokees made such unrelenting war on the Catawbas and were so superior to the Catawbas numerically that to keep the latter tribe from being exterminated and to protect themselves at the same time, white people of the Fort Mill community appealed to the authorities for help.

The appeal was not made to the Governor of South Carolina, as one would suppose, but to the Governor of North Carolina. And Governor Dobbs of North Carolina responded by having a log and stone fort built in 1764 less than a half mile from the southern boundary of what is now the City of Fort Mill, into which the whites and Catawbas could repair when the Cherokees went on the warpath.

The fact that Governor Dobbs came below the present boundary line between the two Carolinas to build the fort leads to the belief that the Fort Mill community was then recognized as being in North Carolina. Some years after the Revolution a survey was made to establish the permanent boundary between the two States. This survey follows a zig-zag course between Mecklenburg County in North Carolina and York County in South Carolina and places the Fort Mill community just outside a sort of triangle in the boundary, as maps of the Carolinas show.

Remains of this old fort were to be seen as late as fifty years ago. On the site of the fort is a large granite marker set up by the South Carolina Historical Society under the direction of its Secretary, Mr. A. S. Salley, who came to Fort Mill and took personal charge of the erection of the marker. The marker is on land belonging to the Spratt family, which figured largely in the relations between the whites and Catawbas in this section in early days.

* * * * *

One of the early settlers of the section of South Carolina now embraced in the Fort Mill community was Kanawha Spratt. Mr. Spratt came to this section, according to word handed down in his family from one generation to another, from Pennsylvania. From the first he cultivated the friendship of the Catawba Indians and was highly regarded by the tribe. It was on land he secured from the Catawbas that the Indian fort, already referred to, was built. A considerable part of the hundreds of acres of Indian land transferred to him is still in possession of the Spratt family.

A descendant of Mr. Spratt, who moved to Florida and died in that state many years ago, was Col. Leonidas W. Spratt. Col. Spratt was a signer of the South Carolina Ordinance of Secession and his name is recorded on the tablet in the lobby of the State House in Columbia, along with the names of the other signers of the Ordinance. Perhaps the most widely known member of the Spratt family now living in upper South Carolina is Capt. John M. Spratt, lawyer, of York.

Peter Harris was a Catawba Indian who lived with Kanawha Spratt. He was also a soldier of the American Revolution, as is stated on his tombstone in the old Spratt family burying ground, a few hundred yards outside the southwestern limits of the Town of Fort Mill. An old story con-

cerning Peter Harris is that on his deathbed he stated to Mr. Spratt that he had only one regret in giving up life, and that was he had killed a defenseless British soldier of Cornwallis' Army. He said that as Cornwallis' forces were passing through this section, he shot the soldier, who had laid aside his gun and was kneeling at a spring from which he intended to drink. Harris added that the act was that of a coward, rather than of a brave man, in which category he had always hoped his fellow-man would place him.

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And what has become of these former powerful Indian tribes that once dominated this "Indian Country" and fought each other to the death? The participants in the bitter clashes have long since passed on to the "happy hunting grounds", of course, but descendants of both tribes still live in this section—many Cherokees on their Reservation in the Smoky Mountain area of North Carolina and the remnant of the Catawbas on the Reservation the State has provided for them in Eastern York County, South Carolina.

There are 3,500 Cherokees living on the North Carolina Reservation, which consists of some 60,000 acres. Up until two years ago, practically all of the remaining 300 Catawbas lived on the Old Reservation of 652 acres in York County.

In 1943 the Legislature of South Carolina, responding to the oft-repeated request of the Catawbas that the State set up a fund to acquire additional land for them adjoining or close to the Old Reservation, instead of making an annual appropriation of around $10,000.00 (as had been done for years), bought 3,432 acres for them and transferred the land to the Office of Indian Affairs for the use of the Catawbas, thus placing these Indians under the wing of the Federal Government, where the Cherokees have been for many years. The deed under which the land was transferred to the Federal Government is so worded that the land will revert to the State if and when the Indians discontinue using it.

The new lands bought for the Catawbas, most of which are fertile and productive, including many acres of Catawba River bottoms, will put these Indians on the road to prosperity as farmers if they do as well by themselves as the Federal authorities plan to do by them as soon as conditions become stable following World War II.

One thing the Office of Indian Affairs has in mind for the Catawbas is the establishment of a cattle ranch on the old Springstein Farm, most of which was included in the land bought recently. Much of this land is close to the Catawba River and on many acres of it grass suitable for grazing grows in profusion and on other sections of the farm native grasses will provide thousands of tons of hay and other roughage for cattle.

A second step the Office of Indian Affairs plans to take to further aid the Catawbas is the erection of numerous homes for them on the land the State has added to their Old Reservation. On one of the tracts acquired by the State there is estimated to be enough standing pine timber to saw out 400,000 feet or more of first class lumber. This lumber will go into the homes for the Indians.

People who have visited the Old Reservation in recent years wonder how the Indians managed to live in the dilapidated frame houses called homes. There are around forty of these houses. The houses are quite as good, however, as the land in the Old Reservation. It is a simple statement of fact to say that there are not six acres of cultivable land in the Old Reservation, save the twenty acres in river bottoms. Standing in the center of the Reservation one may look in any direction and gullies, eroded hillsides, scrub oaks and dwarfed pines will greet his vision. A short time ago two old mules were the only work animals on the Reservation.

In time the Office of Indian Affairs will divide the recently acquired lands into small farms, leaving out the cattle ranch, and will allocate them to such families as will agree to till the lands. The building of new homes will be followed by the erection of barns and other out-houses, the boring of wells for a supply of water for domestic purposes and the construction of farm roads. The Washington Government will also lend the Indians the money necessary to buy work animals and milk cows, it is stated.

Scarcity of firewood has long caused suffering among the Catawbas, but in the future there will be no scarcity of firewood for them in many years, if ever. On the Springstein Farm alone there is enough second growth pine and hardwood trees of inferior quality to insure firewood for the Indians for a long time. As this wood is burned, other wood

will mature to warm the Indians in winter and to provide them with stovewood for cooking purposes the year around.

This is more important to the Catawbas than would seem to many at first blush. They are a poor people and to be provided with the necessaries of life which they have often had to do without means much to them. At best, life at times has doubtless seemed to many of them a troublesome pilgrimage to the grave.

Twenty acres of the Friedheim Tract acquired for the Catawbas was reforested a few years ago and now there are thousands of beautiul pines growing on the land. For this tract of 411 acres the State paid less than $30.00 per acre. The bulk of the tract is within a mile and a half of the city limits of Rock Hill. Leaving out the reforested area, nearly all the tract may be cultivated. On the south the tract lacks about a quarter of a mile of adjoining the Industrial Mill Village. The tract is a mile or more from any other land the Legislative Committee bought for the Indians.

On most of the Friedheim Tract corn will grow in abundance and the same land will produce a bale of cotton or more per acre. There are a number of good buildings on the tract. Disinterested parties who are acquainted with land values in the Eastern section of York County marvel at the low price at which this land was sold to the State. These parties say the land is worth at least $75.00 per acre.

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An interesting reminder of the Old South which might have been included in the purchase of lands for the Catawbas was the socalled "big house" (owner's residence) on the Springstein Farm. The farm consisted of some 2,000 acres, but for sentimental reasons the owners, kinsmen of the original owner, wished to retain 150 acres, including the "big house".

This old house is a two-story frame structure, solidly built, with large basement and large garret. On the first and second floors there are wide hallways, and wide porches run across both the front and rear of the building. On the first floor the windows extend practically all the way from the floor to the high ceiling. Most of the rooms are of uniform size, about 18 by 18 feet.

Fireplaces were the only means provided for heating the house. The fireplaces are of generous proportions, large enough to accommodate a backlog as big around as a nail keg

and three feet or more in length. The house is not weather-beaten, like many farm homes, but apparently has been painted from time to time and has a good roof. But at that, one Indian did not want to live in the old house. He said it was too "spooky looking" for him.

There is evidence that the "big house" was put up for well-to-do people. In its day the old house doubtless was the scene of many social functions, which came to an end, however, with the passing of the Old South.

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It might be stated—perhaps should be stated—that it is not the policy of the Government to set aside pension money to be paid periodically to Indian tribes. The Catawbas will receive the same financial consideration accorded other Federal ward Indians. Loans will be made to them from the Treasury in Washington which they will be expected to repay.

An agent will be stationed—already is stationed—on or near the Reservation to supervise the farm activities of the Indians and to assist them otherwise. Within the last few months a number of Indian families have moved into better houses they found on the land the State bought some months ago for their use.

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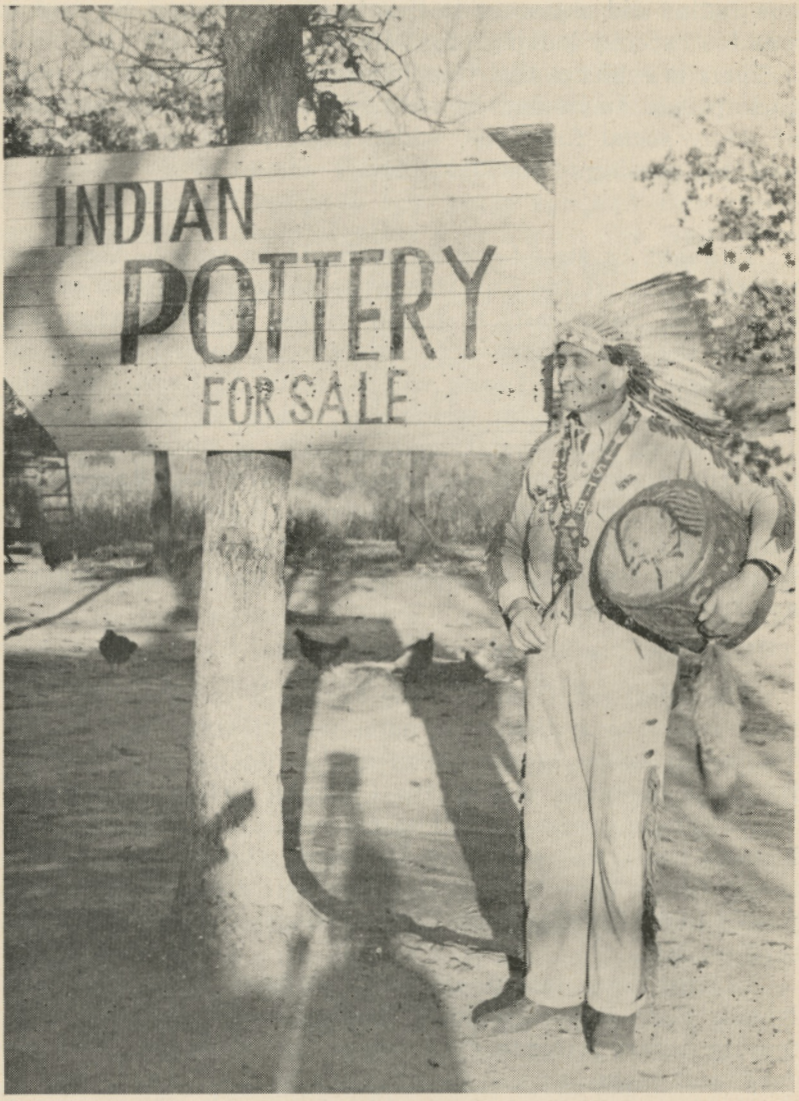
The oldest public road in the Fort Mill and Rock Hill sections known by a distinctive name was "Nation Ford Road". The name seems to have been applied to the road because its lower terminus was at the Catawba Indian Reservation (the Catawbas were sometimes referred to as a nation), and because there was a ford in the road, which led across Catawba River. This ford, discarded some thirty-five years ago, passed under the Southern Railway trestle, three miles south of Fort Mill.

Coming down into South Carolina from Charlotte, N. C., Nation Ford Road traversed the historic Steel Creek community before it reached the State line, then ran on to the ford, and thence to the Reservation. At the western end of the ford a road branched off which led to Columbia.

Nation Ford Road, now little more than a memory, was some thirty-odd miles in length. In the early days it was an important road. During the American Revolution Cornwallis and his Red Coats passed over two-thirds of the road



—Photo by Bob Ward

Sam Blue—Former Chief
Advertising Indian Pottery

on their march northward. Many years later another distinguished man traversed the road. This man was Jefferson Davis, President of the Southern Confederacy. Mr. Davis used the road on his trip through this section following the fall of Richmond. In pre-railroad days stage coaches between Charlotte and Columbia passed over most of Nation Ford Road.

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Recognizing the debt due the Catawba Indians for patriotic service their forefathers had rendered and the financial obligations likewise due them because of the unscrupulous methods employed by white citizens in business transactions with them, especially in acquiring title to most of their lands, many public officials, State and National, and private citizens acknowledged the merit of their plea for more consideration at the hands of the State and Federal Governments. Both South Carolina Governors Olin D. Johnston and Burnet R. Maybank were active in support of the Catawbas' plea, as were State Senator Edgar A. Brown of Barnwell County, Chairman of the Finance Committee of the Senate, and Speaker Sol Blatt of the State House of Representatives.

Five or six years ago a bill was introduced in the National House of Representatives by Congressman J. P. Richards of the Fifth South Carolina District providing that the Federal Government take over the Catawba Indians on the same basis on which practically every other Indian tribe in the nation had been taken over. The bill, fortified by the sympathetic assistance of United States Senator James F. Byrnes of South Carolina and members of the South Carolina Legislature, had the effect of interesting the Office of Indian Affairs in the welfare of the Indians and providing relief for them from that source.

Until recent years a principal source of income for the Catawbas had long been the pottery they made by hand and sold to the public. This enterprise has now been abandoned for the larger income the Indians found by working in the textile mills at Rock Hill, the city being only nine miles from the most remote section of the Reservation. Only six miles separate Fort Mill and the Reservation, but the Reservation is on the west bank of the Catawba River and Fort Mill is east of the river, thus making Rock Hill more accessible to the Indians than Fort Mill.

Nearly all the Catawbas living on the Reservation are members of the Mormon Church. One of the older Indians, John George, was asked why the Indians had joined up with that Church, which has few other members in this section. His reply, in substance, was: Around fifty years ago the Catawbas appealed to the different Churches of this section to afford them religious instruction. There was no response to the appeal.

About that time a Mormon missionary came along and agreed to do what the other Churches had neglected to do. In the circumstances it was easy to enlist the Catawbas under the Mormon banner. Most of them united with that Church. And to this day services, including Sunday school, are held regularly in the chapel that money from Mormon headquarters in Salt Lake City helped the Indians build years ago. For religious instruction these Mormons depend largely upon lay leaders. There is no organ in the chapel on the Catawba Reservation.

When it was suggested by the Legislative Committee which bought the additional acreage for the Catawbas that the land in the Old Reservation was so poor it would be the part of good judgment to abandon it entirely, some Indians dissented, saying they would never agree to give up their chapel and graveyard, in which so many of their ancestors and other relatives are buried. The committee did not press the suggestion.

Many years in a sparsely settled and isolated section, more or less detached from other people, seemed to endear to the Catawbas the lonely life they had led. There has been no marked social discrimination against the Indians by the whites, however. The children on the Reservation have been taught by white teachers in the public school provided especially for them. The few Indian children living in the City of Rock Hill have attended the schools for white children. In days gone by a few Catawbas were students at the once great Carlisle Indian School in Pennsylvania.

Not now, nor at any time in the past, has there been social intermingling between the Catawbas and negroes. An aged Indian says that so far as he knows, not a drop of negro blood has ever flowed in the veins of a Catawba Indian. When asked how the Catawbas and negroes got along, this Indian replied: "Fine. We have nothing to do with them, and they

—Photo by Bob Ward

Group of Young Catawba's in Front of Chapel

have nothing to do with us. There hasn't been a negro on the Reservation in five years." Very few full-blooded Indians are left among the Catawbas. Most of them are half-breeds.

The negroes' abject fear of the Catawbas in bygone days is illustrated by an incident which happened prior to the War Between the States. Negro slavery was then in vogue and the negroes dreaded the Indians as they would have dreaded bubonic plague had they known what bubonic plague was. On one occasion a score of negro slaves ran away from their master and made for the Wateree Swamps below Camden. After hiding in the swamps for several days, the slaves were located and white emissaries were sent to try to induce them to return to their master. They refused to do so.

Then a dozen Catawba Indians were engaged to contact the runaways and persuade them to give up. No sooner had the spokesman for the slaves seen the Indians coming than he threw up his hands, shouting, "My Gawd, my Gawd, we go back; him come to scalp us!"

The story continues that the slaves were not punished for running away. On the contrary, the grievance which caused them to decamp was investigated by their master and the overseer responsible for it was told to find another job.

People who have never come in contact with Catawba Indians sometimes ask whether they are thoroughly Americanized in speech, dress and customs. They are. The Catawbas talk like white people. Only a handful of the Indians know any of the words of the dead Catawba language. Their dress is not different to that of their neighbors and they have no habits peculiar to themselves. The Catawbas still elect one of their number "Chief", however, and since they have been made wards of the Federal Government have chosen a "Committee" to cooperate with the Office of Indian Affairs in promoting plans that may be inaugurated for the betterment of the Indians.

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Sam Blue is one of the oldest living Catawba Indians. He is now around 80. He is a former Chief of the tribe and, perhaps, knows more about the history of the Catawbas than any other Indian, his information having been acquired by absorbing stories of the Indians as handed down by word of mouth from one generation to another.

Formerly he was the spokesman for the Indians before Legislative Committees in Columbia. On one occasion he responded to an invitation to address the House of Representatives and when he had concluded his talk was congratulated by numerous members on his presentation of the Indians' claims.

A quarter of a century and more ago many delegations of Indians from the West, Southwest and Northwest went to Washington City to transact tribal business with the "Great White Father". The Sioux Indians were frequently represented by such delegations, and South Carolinians who saw these Sioux and who were familiar with the appearance of the Catawba Indians were struck by the physical similarity of the two tribes. One who remembers Billy George, a full-blooded Catawba, said he could have passed for a Sioux anywhere.

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It is a matter of recurring regret to students of the history of the Carolinas that the printed word gives so little information about the Catawba Indians. Even so, enough is known of the past of these Indians to warrant the assertion that they have always been a brave, patriotic people, ready at all times to assist the whites among whom they lived. Stories—doubtless true stories—are told of the valuable service the Catawbas rendered the colonists in the struggle for American independence, and later in the more prosaic work of clearing the land for cultivation and in assisting the colonists in building homes.

Happily, the assistance the Catawbas gave their white neighbors has not passed unrecognized or unrewarded. In both North Carolina and South Carolina the tribe has been signally honored and materially aided in many ways. The great river which bears their name rises in the mountains of North Carolina and for many miles rolls on in that State until it finally enters South Carolina in York County and eventually joins the Congaree some miles below Camden to form the majestic Santee, after having had its name changed to Wateree at Lugoff Dam in Kershaw County. Another outstanding example of the appreciation of the Catawbas in North Carolina is the fact that one of the State's most important counties likewise bears their name.

(A paradox: Look up stream at the Lugoff Dam and one sees the Catawba River; look down stream and he sees the Wateree River. Wateree is the name of another Indian tribe that figured in the early history of South Carolina. The tribe seems to have vanished. Being small, it is not unlikely that the tribe was absorbed by the Catawbas or Cherokees.)

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South Carolina has not been less ready than North Carolina to show its gratitude to the Catawba Indians. For so many years that "the memory of man runneth not to the contrary", the Legislature has appropriated annually a considerable sum to partially recompense the Catawbas for the many injustices they suffered at the hands of designing white people in the old York and Lancaster Districts.

In York County the township in which the important City of Rock Hill is located bears the name of the Catawbas. In the City of Fort Mill there has stood in the public park since shortly after the turn of the century a monument to the memory of seventeen Catawba Indians who served faithfully in the Confederate Army. The names of the seventeen soldiers, all volunteers, were: Jeff Ayers, John Harris, Jim Harris, Peter Harris, Jr., John Scott, William Canty, Robert Marsh, John Brown, Alex Timins, Billy George, Bob Crawford, John Sanders, Bill Sanders, Gilbert George, Epp Harris, Nelson George, Bob Head. The monument was erected by Capt. S. E. White and Mr. John M. Spratt.

Today, as in the past, the Catawbas are an orderly people. Seldom do they have serious trouble among themselves and an act of violence between a Catawba Indian and a white man is practically unknown. They live on good terms with each other and with their white neighbors.

The Catawbas have always been recognized as good boatmen. When the disastrous freshet of 1916 washed away hundreds of thousands of dollars worth of property in this section, including the Southern Railway trestle across the Catawba River between Fort Mill and Rock Hill, there was no way to cross the river except by boat. Naturally the railway authorities turned to the Catawbas to help out in the emergency. So the Catawbas brought their canoes and other boats up the stream and at once began ferrying passengers, mail and baggage from one side of the river to the other. They continued this service for several weeks, until a temporary structure over which trains could pass had been put up.

—Photo by Bob Ward

Monument to Catawba Indians in Fort Mill Park

At the 1944 session of the South Carolina Legislature an act was passed providing that "All Catawba Indians, otherwise qualified, are hereby declared to be citizens of the State of South Carolina, and shall enjoy and have all the rights and privileges belonging to other citizens of the State." The act was approved by the Governor on the 2nd day of March, 1944, and immediately became a law.

The enactment of the law seems to have been tardy recognition of the right of citizenship already possessed by the Catawbas for twenty years—unless the State had the power to withhold citizenship from them after the Congress of the United States, in 1924, passed a law declaring that all American Indians were citizens.

Prior to the passage of the South Carolina act no Catawba Indian voted or served on a jury in this State and no member of the tribe had held public office. Their status was that of paupers. Now that status is changed. Today the Catawba Indian stands on his feet, recognized as a full-fledged American, able to participate in the affairs of government, local, State and National.

* * * * *

The report of the Special Joint Committee of the Legislature on the Catawba Indian Tribe, submitted to the House and Senate on February 23, 1944, was followed, within a few days, by the passage of the act conferring citizenship on the Indians. The report, with the agreement entered into by the State, the Indians, and the Federal Government, follows:

REPORT OF THE SPECIAL COMMITTEE ON THE CATAWBA INDIAN TRIBE IN SOUTH CAROLINA

To the General Assembly:

Pursuant to the provisions of Section 5 of Act No. 261 of the Acts of 1941, a committee was appointed to negotiate with the Federal Government looking to the betterment of the condition of the Catawba Indian Tribe located in York County, South Carolina. The original committee consisted of Senators J. M. Lyles and George W. McKown, Representatives F. M. Roddey and W. Clarkson McDow, and Governor's ap-

pointees Francis M. Pinckney and J. M. Smith. Francis M. Pinckney subsequently resigned from the committee and was replaced by John W. Cauthen, Secretary to Governor J. E. Harley.

The committee entered into negotiations with the Federal Bureau of Indian Affairs and the Federal Farm Security Administration, and after several conferences with these agencies a tentative agreement was reached, providing for the rehabilitation of the Catawba Indians under the supervision of the Federal agencies mentioned above. However, before the agreement could be consummated, due to the entry of the United States into the war, the activities of the Federal Farm Security Administration were so restricted that the committee was advised that the Federal Government would not undertake the project at that time.

In March, 1943, the Bureau of Indian Affairs indicated that it was prepared to resume negotiations with the State Committee, and intimated that it was then possible to undertake the project of rehabilitation of the Catawba Indian Tribe without the cooperation of the Farm Security Administration.

The authority of the State Committee was therefore renewed in Section 11 of Act No. 212, of the Acts of 1943, and an appropriation provided which was thought sufficient to meet the requirements of the Federal Government in the matter. The committee was reconstituted as follows: Senators J. M. Lyles (Fairfield County) and Joe H. Hall (Cherokee County), Representatives W. R. Bradford (York County) and Campbell P. Laney (Chesterfield County), and Governor's appointees, E. W. Cantwell and J. M. Smith.

Negotiations were reopened with the Federal Bureau of Indian Affairs, and after several conferences involving meetings at Rock Hill and visits to the Indian Reservation, an agreement was reached with the Bureau of Indian Affairs and the Catawba Indian Tribe, which the committee considered favorable, both to the Catawba Indian Tribe and to the State of South Carolina.

Pursuant to the terms of this agreement, the committee has purchased in York County in the vicinity of the old reservation 3,432.8 acres of farm lands at a total cost of $70,132.50 or an average price per acre of $20.43. This land was purchased after consultation with representatives of the Bureau of Indian Affairs, and with their approval as to the

quality of the lands and as to the acreage necessary for the proposed projects. The Bureau of Indian Affairs assumed the supervision of the acreage purchased and the allocation of same to the families of the tribe, and will supervise the program of rehabilitation which is contemplated.

The agreement concluded with the Bureau of Indian Affairs and the Catawba Indians is appended hereto.

Respectfully submitted,

SPECIAL COMMITTEE ON THE
CATAWBA INDIAN TRIBE IN
SOUTH CAROLINA
J. M. LYLES, *Chairman.*

Columbia, S. C., February 23, 1944.

MEMORANDUM OF UNDERSTANDING

BETWEEN

THE STATE OF SOUTH CAROLINA, THE CATAWBA INDIAN TRIBE, AND THE OFFICE OF INDIAN AFFAIRS OF THE UNITED STATES DEPARTMENT OF THE INTERIOR

This Memorandum of Understanding, between the State of South Carolina, acting by and through the committee created in the Deficiency Appropriation Act of 1943, approved April 17, 1943, the Catawba Indian Tribe in South Carolina, acting by and through their business committee, and the Office of Indian Affairs of the United States Department of the Interior,

WITNESSETH:

Whereas, it is to the mutual benefit of the State of South Carolina and of the Catawba Indians in York County, South Carolina, that the Catawba Indians be rehabilitated upon a self-sustaining basis, and accorded equal treatment with other citizens, without discrimination; and

Whereas, the State of South Carolina has requested the cooperation of the Office of Indian Affairs in the rehabilitation of the Catawba Indians; and

Whereas, the Office of Indian Affairs, with the financial and technical aid of the State of South Carolina, is desirous

of rehabilitating said Catawba Indians, and in furtherance of such purpose, to aid them in conducting non-profit activities and other social, educational and welfare activities,

Now, Therefore, the parties to this Memorandum of Understanding do hereby agree to supply the following aid and assistance for the purpose of promoting the rehabilitation of the said Indians:

THE STATE OF SOUTH CAROLINA

The State of South Carolina by its signatories hereto, agrees:

(1) To contribute for the welfare of the Catawba Indians the sum of $75,000 for these purposes:

(a) To purchase therewith for the use of the Catawba Indians such lands as may be agreed upon by the State of South Carolina and the Office of Indian Affairs, title to such lands to be in the State of South Carolina for the Catawba Indians and the lands to remain exempt from taxation; any necessary fees incident to the purchase of said lands shall be considered as a part of the cost of the lands.

(b) The remainder of the $75,000 not needed for the purchase of lands, to be made available to the Federal Government for expenditure through the Office of Indian Affairs to carry out the purposes of this understanding.

(2) To cede the lands and improvements thereon and appurtenances thereunder belonging, now within the boundary lines of the present Catawba Indian Reservation, and such lands as may be acquired hereunder, to the United States in trust for the Catawba Indians, if in the judgment of the Secretary of the Interior such transfer is desirable and legally permissible.

(3) To recommend to its next convening General Assembly the passage of appropriate legislation for the following purposes:

(a) Beginning with the fiscal year 1944 and for at least two years thereafter, an annual appropriation of $9,500 to be used as directed by the Office

of Indian Affairs to aid in rehabilitating the said Indians;

(b) To insure to the members of the Catawba Indian Tribe all the rights and privileges of any other citizen of the State of South Carolina without discrimination; *Provided, however,* that they shall continue to be subject to the laws of the State of South Carolina.

(4) The State of South Carolina will admit members of the Catawba Indian Tribe into its public schools, including secondary schools, high schools, vocational schools, and State institutions of higher learning, on the same terms as other citizens of the State of South Carolina.

THE CATAWBA INDIANS

The Catawba Indians agree to organize on the basis of recommendations of the Office of Indian Affairs for the effective transaction of community business, to carry on the program of rehabilitation recommended by the said Office of Indian Affairs, to accept and receive financial aid from any source, and to expend such moneys in any way agreed upon from time to time by the said organization and the Office of Indian Affairs for the welfare of the Catawba Indians. The said organization will be the sole agency through which the Catawba Indians will deal with the other parties to the Memorandum of Understanding, unless and until some other agency is created pursuant to applicable law.

OFFICE OF INDIAN AFFAIRS

The Office of Indian Affairs of the United States Department of the Interior agrees, subject to the availability of funds as appropriated by the Congress of the United States:

(1) To contribute annually for the welfare of the Catawba Indians, pursuant to the terms of the Johnson-O'Malley Act, such sums as are made available for this purpose;

(2) To delegate members of its staff from time to time, as may be needed, to assist the Catawba Indians in the development of Indian arts and crafts and in the development of markets therefor;

(3) To assist the other parties to this understanding in developing the educational program for the Catawba Indians;

(4) To make medical examinations of all members of the Catawba Indian Tribe, as soon as personnel is available and, whenever possible, to hospitalize tubercular cases, psychiatric cases and other cases of illness, in an Indian Service Sanatorium or in some other available hospital;

(5) To make loans and grants for the economic development of the Catawba Indians, in accordance with the policies and procedures of the Office of Indian Affairs.

IN WITNESS WHEREOF, the parties have hereunto set their hands and seals this_____day of_____, 1943.

STATE OF SOUTH CAROLINA
By_____
Chairman, State Committee

THE CATAWBA INDIANS
By_____
Chairman, Business Committee

OFFICE OF INDIAN AFFAIRS
By_____

Approved:

_____
Secretary of the Interior

—Photo by Bob Ward

Robert Harris—Son of David Harris
Who was designated a typical Catawba Indian in
"The Handbook of American Indians"

There is no written history of the Catawba Indians available to the public, but there are interesting and perhaps accurate sketches of the tribe available. In the "Handbook of American Indians" we are told it is well known that in the early days the Catawbas were in a "chronic state of warfare with the Northern tribes", whose raiding parties they sometimes followed, even across the Ohio River.

The first mention of the Catawbas seems to have been by an explorer named Vandera in 1579. Nearly a century later, in 1670, they were again referred to, and in 1701 another explorer, Lawson, speaks of them as "a powerful nation" and says "their villages were very thick". From all accounts the Catawbas were formerly the most important tribe in the Carolinas, save the Cherokees.

In 1728 the Catawbas still had sixteen villages, all on the Catawba River within a stretch of twenty miles, we are told. Their principal village was on the west side of the river opposite the mouth of Sugar Creek which, at this point, separates York and Lancaster counties, and is just across the river from their present Reservation. A considerable part of their territory was in North Carolina.

The little that is known of the history of the Catawbas prior to 1760 is chiefly a record of petty warfare. With one exception, in 1715, they were uniformly friendly to the English against the French. But "their losses from ceaseless attacks of their enemies reduced their numbers steadily, while disease and debauchery introduced by the whites, especially several epidemics of smallpox, accelerated their destruction, so that before the close of the 18th century the great nation was reduced to a pitiful remnant", one writer says. The number fell from thousands to as low as 110 in 1822, according to Mills, the historian.

Again drawing on the limited supply of historical facts concerning the Catawbas, we learn that the principal chief of the tribe around the middle of the 18th century was commonly known as King Haiglar. Haiglar became chief about 1748. Though disposed to peace, Haiglar offered his services to the Governor of South Carolina when war broke out with the Cherokees in 1759 and assisted materially in gaining the victory over that tribe. He is described as "a man of sterling character, just in his dealings and true to his word, acting

the part of a father to his people, by whom he was greatly beloved."

Seeing that liquor was having a deplorable effect on his people, Haiglar wrote a letter to Chief Justice Henley requesting him to put a stop to the liquor being made available to the Catawbas by white people. In 1762 the Shawnees waylaid, killed and scalped King Haiglar while he was returning from a visit to the Waxhaw Settlement in what is now Lancaster County. He was accompanied by a single servant only. In the upper section of Fort Mill Township, an important branch named for Haiglar perpetuates his name locally. There is a memorial to Haiglar atop a building at Camden.

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There is no mystery about Mr. Meacham's relics. They were left behind after being lost or discarded by the Red Men who once roamed the forests of this section and paddled their canoes over the rough waters of the Catawba River in search of game or fish or while stalking an enemy. Within the memory of men now living, the Catawba River teemed with choice fish and the forests were the home of various kinds of game, including turkeys. Then the Catawba was practically a clear water stream.

But in recent years the muddy waters of the Catawba have been used largely to turn the wheels of electric power plants and the forests have been destroyed. Consequently the once abundant supply of fish and game has disappeared. Authorities tell us that fish come up stream to spawn and that when obstacles prevent certain varieties of fish from coming up stream those varieties are seldom seen thereafter in places where they were once plentiful. The building of numerous power dams on the Catawba marked the end of certain fine scale fish, including shad and redhorse, in the upper reaches of the river. No way was provided for the fish to get around the dams and continue up stream.

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There are more power plants on the Catawba River than on any other stream of like length carrying a comparable volume of water in the whole Eastern section of the United States. All these plants are owned and operated by the Duke Power Company. The first of the plants, the original name of which was the Catawba Power Company, was built three miles

north of Fort Mill with local capital forty-five years ago. The company operated with varying degrees of success for several years and then passed into the hands of the Duke Company, which enlarged the plant in 1926 to ten times its former size.

The Duke Foundation is closely related to the Duke Power Company. Each was born in the brain of Mr. J. B. Duke. For years the Foundation has set aside annually large sums to aid hospitals in North Carolina and South Carolina. The Foundation has also allocated every year tens of thousands of dollars to Duke University, at Durham, N. C.

Since this great institution of learning was taken over and endowed around a quarter of a century ago by Mr. Duke, on consideration that its name be changed from Trinity College to Duke University, it has become a national school. Today Duke University is known in every section of America.

The late Capt. W. H. Stewart of Fort Mill and Rock Hill conceived the idea of building the first power plant on the Catawba River and organized the company which pushed the project to completion. Capt. Stewart was a distinguished citizen. At one time he represented York County in the Lower House of the Legislature and later served in the State Senate.

Among the men Capt. Stewart was able to interest in the power plant was Dr. Gil Wylie, noted Chester physician. Capt. Stewart knew how to put other people on the road to prosperity, but apparently never traveled that highway very far himself. Another achievement set down to the credit of Capt. Stewart was the large part he played in inducing Governor B. R. Tillman to locate Winthrop College, the great girls' school, at Rock Hill.

About the time Dr. Wylie become financially interested in the power plant, he moved to New York City and began practicing there. One of his patients was the same Mr. Duke already referred to, then President of the American Tobacco Company, who had likewise moved from the South (Durham, N. C.) to New York. As the story goes, it was during the visits of Mr. Duke to Dr. Wylie's office that the doctor succeeded in interesting his patient in the power plant, with the result that Mr. Duke bought the plant and later built a number of similar plants on the Catawba.

The Catawba River is navigable for small steamers as far up stream as Camden, though no steamers have plied its waters in the recent past. Near the Nitrolee Dam, two miles

up stream from the Town of Great Falls, there is still pointed out the site offered the National Government as a suitable place for the great Military Academy which was finally located at West Point, N. Y., after the effort to have the Academy located on the Catawba had failed by only one vote in the United States Senate.

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South Carolina has done much for the Catawba Indians, but no more than should have been done, considering the ill treatment to which they were subjected in the past. Within the last half century the Legislature has appropriated around $400,000.00 for these Indians. This is not a small sum to be put up for any purpose by a State with limited tax values.

The Catawba Indians are not heroes, and no effort has been made in these pages to paint them as such. Like most tribes of American Indians, they have been the victims of white men's covetousness. Once the land holdings of the Catawbas in Lancaster County included all of Indian Land Township and more, and in York County tens of thousands of acres, now worth hundreds of thousands of dollars. They were despoiled of practically all of this land, often receiving no more than twenty-five cents an acre for it, or the equivalent of this sum in liquor.

What of the future of the Catawba Indians, since the State has made a final settlement with them, at their own request, upon terms they agreed to, and the tribe has thus become wards of the Federal Government? Under the three-way agreement—between the State, the Indians, and the Federal Government—it would seem that better days are ahead for the Catawbas. But that will depend largely upon whether they improve upon the opportunities the Office of Indian Affairs will set before them. To accept the proffered Federal aid, the Catawbas must turn to agriculture, largely.

In upper South Carolina in recent years thousands of white people have moved from the farms into towns to seek other ways of making a living. Will the Indians follow the example the whites have thus set them, or will they settle permanently on the land the State has bought for them and cooperate with the Federal authorities in the effort that will be made to help them to independence as farmers? If the answer should be in the negative in response to the latter

prong of the double question, a regrettable situation will be brought about. Thence on, neither the State nor Federal Government would likely look favorably upon any suggestion of further aid for the Catawbas.

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No mystery, it may be repeated, surrounds the presence of Indian relics in the Fort Mill community. But it is an interesting fact that the day of the relics used in warfare antedates the use of gunpowder by the Indians. That fact affords the imagination a wide field for speculation in trying to recount even a partial list of the improved ways—including the atomic bomb—man has devised to destroy his fellowman since the Indian sent his arrow at a human target or hurled his spear at an adversary whose life he sought.

One wonders how many unnumbered years have passed since these Indian implements of destruction were made and the surroundings and circumstances in which they were made. There is no answer to such mental ramblings. All we know is that the relics are here and, according to geologists, the flint used in making the arrow heads and spear points is so time-weathering that to the eye of the one who looks at them today they appear just as they did to the eye of the Indian who fashioned them so many years ago.

A thousand years hence, if the American Republic should stand so long and English continues to be the language of the country, the name of the Catawba Indians will still be a living thing, whereas, in that far day, time is apt to have erased from human memory the names of all save perhaps a few of our great heroes and institutions of today. If some one should then ask whence came the name of the Catawba River, there likely will be some one else to reply that the name the stream bears was that of one of America's earliest known and most helpful Indian tribes.